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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 7. CHICAGO ILLINOIS, FEB. 26, E. M. 305. [C. E. 1903.] WHOLE No. 958

Parry and Thrust.

Is sex a sin?

Variety is life.

Words are not acts.

Trusts are betrayals.

Woman's rights; to be free.

Jealousy is a malady of love.

Public opinion is lack of opinion.

The greatest of failures; "success."

Voting is one of the worst of vices.

We are "free" to choose our taskmasters.

Hope's lamp often gives but a dim light.

Superiority is often an assumption of authority.

May the unwritten law never get into writing!

Divorce is a compromise with an impertinence.

The only faith worth having is faith in yourself.

It is not love to only love another's love of you.

Darrow has gone to Springfield to try the mud baths.

Scandal-mongering is the dissipation of the virtuous.

Love asks for little in return; yet, unfed, love perishes.

The coal commission will now consider ways of letting down easy.

Wisdom and love are not boon companions; but folly is not immortal.

The dream of today is the reality of tomorrow; but what a long dream!

Captain Streeter is in prison, Maria is dead, and the strong are vindicated.

It is good that every woman is not a "lady." If only every "lady" were a woman!

Every new movement suffers from clinging to an old morality: virtue is vulnerable.

Theodore agonizes over the standstill of our population. Tell him that the rich hate children and that the poor cannot afford them.

State Socialism has created the Salvation Army of reform: the good State will care for us.

Judge Horton says that a grand juror took a thousand dollar bribe. No one is surprised at that.

Cuba has given two coaling stations for the use of American murder ships. 'Tis the beginning of the end.

With priests and metaphysicians to do our thinking, and with the State to handle our affairs, we are happy.

The morality of today was the crime of our not far-distant ancestry. What will some of the crime of today become?

Rockefeller recently enriched himself in one day in the sum of eight million dollars. Does he ever gamble with his god?

Free love is abhorred most by those who fear that once it were accepted as an ideal no opportunity would be offered to enslave.

It is better to entrust our daughters with freedom than to deprive them of initiative and then await the approach of the inevitable spoiler.

The newspapers have not yet finished lying about the Princess Louise, who must serve to give the public its daily feed of scandal and suffering.

The poor in Glasgow are sleeping six in a bed in order to keep from freezing; and yet hardly any man in Scotland dares stay "awa fra the kirk" on Sunday. The poor await heaven.

Maud Gonne says that the Irish will revolt soon; the revolt will not be against tyranny though, or rather it will only be against British tyranny. Poor Ireland!

Susan B. Anthony celebrated her eighty-third birthday recently. Eighty-three years have taught this earnest woman one thing at least: it takes time to move fools and knaves.

Many a will-o'-the-wisp is attracting attention nowadays, and thousands are chasing illusions through the dark. As for striving for the right to live—but why should men want to really live?

King Edward owns many race horses, as well as forty million people in Britain alone; he makes a profit out of the race horses by caring for them and makes a profit out of the people by not caring for them.

The government of England proves to have been the aggressor in the Venezuelan matter. It is generally the stronger that aggresses in this world. The American government has its eyes open for an opportunity too.

IRONICUS.

Shall Nature Take Her Course?

In No. 953 Celia B. Whitehead says: "Mr. Kerr would have 'Nature take her course.' . . . . And please notice, here, that nothing can possibly be more contrary to 'Nature's taking her course' than preventives of conception."

I never laid it down as a general principle that nature should be allowed to take her course, for I am well aware that progress is continually putting some of our natural instincts out of date, and making them pernicious instead of beneficial. Such, for instance, are the fighting and hunting instincts, which were once necessary to the very existence of the race, and therefore strong in many people. Now, however, these instincts are no longer needed, and, being a cause of much misery, they should be repressed and gradually weeded out.

With the sexual instinct it is different. This instinct also is stronger than it need now be, inasmuch at the human race is no longer decimated by war, famine, and plague, to anything like the same extent as formerly. Among our ancestors extreme prolificness was necessary to the continued existence of the family and tribe, and was therefore the highest of virtues. Now, it

is a nuisance. We still have the instinct that leads to it, however, and it is simply a question of convenience and happiness what to do with it. Unlike the fighting and hunting instincts, sex is not a source of misery; on the contrary, it affords perhaps more happiness than any other instinct. It is therefore a good instinct to keep, and not one to be weeded out at all. In none of the cases I have named can we blindly follow nature. But while in the case of the fighting and hunting instincts we must eradicate the instinct altogether, in the case of sex we must keep the instinct and simply prevent its natural results. By so doing we get an admirable source of happiness without unpleasant consequences.

If we never used an organ except for the function it was first evolved to perform, life would be a very dull affair. Darwin has taught us that every one of our organs evolved and survived because it was useful in the struggle for existence. That is to say, the original function of every organ we have was to aid us either in finding and catching food, or in escaping from enemies and other dangers, or in propagating and nourishing the young. Are these the only functions for which we now use our organs? Certainly not. Instead of only using our eyes to see if somebody is coming to kill us, or to scan the horizon for deer and buffaloes, we look at pictures and statues, and revel in the beauties of nature. We desecrate our ears by listening to music. We abuse our intellects by playing games and acquiring knowledge. We climb mountains and run races for fun. Even the lower animals have acquired these dreadful habits, and sometimes we see a kitten expending in playing with its own tail the energy which nature gave it to use in catching mice.

Mrs. Whitehead will thus see what I mean by letting nature take her course I do not propose that every organ shall always be used for the exact function for which it was evolved; on the contrary I believe that some should never be so used. But because the struggle with our environment has become less severe, and no longer needs all our energies, I do not propose that we should not expend our energies at all. Let us expend our surplus energy in whatever way will give us most pleasure. Art, music, literature, science, brotherly love, are good ways for those who like them; but there is no reason why any of them should be exalted above sex.

Mrs. Whitehead further says: "I wish Mr. Kerr would kindly explain his 'system' under which 'sexuality would be a beautiful little stream flowing gently through the garden of love.'" My system is expressed in one word—freedom. I believe that liberty is the mother of temperance, as repression is the mother of excess. In my opinion sexual excess is due mainly to two causes. The first is the extreme concealment of the human body, which arouses an unhealthy curiosity, and makes the occasional uncovering of the body, in whole or in part, more exciting than it would otherwise be. Every child should be accustomed from earliest childhood to the sight of the nude human body, male and female. The second great cause of excess is that sex is forbidden, and therefore more enticing. "Stolen waters are sweet, and bread eaten in secret is pleasant." Abolish these two great causes of vice and sexual excess will soon be as rare as gluttony. Of course, when I use the word "excess," I mean the expenditure of more energy on sex than health and strength admit of. So long as this limit is not exceeded there is no excess, and sex is an unmixed good if agreeable to both parties. Neither has excess anything to do with the number of persons on whom sexual energy is spent. A man who eats only one dish may be a glutton, and one who partakes of a number may yet be the most temperate of men.

R. B. KERR.

Are Women Satisfied With Existing Conditions?

Since childhood my work has been with women and for women, and in all my fifty-five years of life I have found but one who answered to the description of woman given by Lucy Redheffer in Lucifer of Feb. 12. And I believe had I known that one woman better I would have found her real self disagreeing with that outward expression.

Lucy calls Lucifer's work a hopeless struggle. I have only to look into the depths of my own woman's nature to know how great, how glorious, how hopeful a work Lucifer has chosen and I have found my own to be parallel with that of hundreds of other women with whom I have been associated. I found some developed to a greater degree, some less, but all seeking for better things on account of the hope within them that seemed like a sure promise of realization some time, somewhere.

If Lucy thinks "women are satisfied with the sexual situation" she judges from the "outward appearance," and in the Bible we read that we are not to judge from the outward appearance but from the heart. I know from Lucy's own words that she cannot draw women to her who long for some one to whom they can open their hearts and pour out the pent-up emotions of years. They cannot tell to her the wrongs and injustice that they feel have been heaped upon them and their children for years.

One who has awakened to the possibilities of woman's nature could never make this statement of Lucy's: "Woman by nature is a dependent." Well, most women are awakened out of that "depednent" nature very suddenly after marriage. Every one of them must wonder what that dependent nature was given her for when she finds that she is the one on whom the whole household depends—even the man of it, who told her she could always lean on him, is lopping over and leaning on her and if things go wrong (in his opinion) he takes up the Adam complaint against the woman.

Lucy may not depend upon the Bible for her statement "Woman by nature is a dependent." In fact I am sure she does not, for the teaching therein on this point is the direct opposite of Lucy's assertion. It plainly states that the order of creation was from the lowest to the highest and that woman came last and thus expresses the highest. It also states that she was to be man's help meet and it is evident that she could not be a help unless endowed with higher qualifications than the one she was to help. This Adam recognized by eating the fruit when she gave it to him for he told the Lord, when questioned regarding it, that the woman gave it to him and he did eat, as if he was expected to be led by her. Then in the account of the punishment, her punishment was to have her will subject to man's. If by nature she was a dependent it would have been no punishment. At the same time the promise was made of one who would come and restore all things and Christ is recognized as that one, so for nineteen hundred years woman has been restored to the place in nature which is just the place in which she finds herself now—the one on whom all else is depending. According to the Bible account the woman and the Lord had all to do with the coming of Christ, and to woman it was first given to go out and proclaim a risen Christ.

To help women to recognize her true place by creation is what Lucifer is doing, and do you think there is anything hopeless in that task? Of all work, Lucifer's work has in it the promise of the best returns.

This morning I took Lucy's article to Mrs. L. F. Morehouse to read. She is a college graduate and a prominent worker in the local, district and State W. C. T. U.—and has been ever since their organization. She has been a delegate many times to the national conventions and is an active member of the Woman's Club here. She read the article and declared it a comp lete mis fit in her world of women, and her world numbers them by the hundred.

I have written this to you, Moses Harman, because in your "reply" a little wavering from the usual stroy, assuring statements; and you express the thought of being satisfied if you have the hearty co-operation of one thousand. O, no! Do not be satisfied with that when in truth you have the whole womanhood and motherhood of the race. You think it is slow coming into manifestation, but no man can understand the outlook to a woman when she realizes that the state government, the national government, all church government and the teaching of ages are all holding her down. No man was ever so imposed upon. But never you mind! As fast as each one recognizes her true place in creation she will toss the whole weight off as if it was but a feather.

With many wishes for your success and contentment, and a continued faith in your work.

MRS. RIA B. BRUCE.

Turn On the Searchlight.

Among the many evidences that an ethical upheaval is now in progress, and that, as never before, the old standards of moral rectitude are being subjected to the white light of scientific investigation and research, is the fact that in nearly all the large daily papers, even the most conservative, Marriage and Divorce is one of the most frequent subjects of discussion, both editorially and by correspondents.

In the "Chicago Chronicle" for Feb. 14, editorial page, is found a letter signed Hulda L. Potter Loomis, in reply to a correspondent signing him or herself "L. Z.," who in a previous issue had contended for the orthodox and conventional view of the sacredness of marriage and the sinfulness of divorce. To give our readers an idea of what is now being done by members of the National Press-Writers' Association the letter of Mrs. Loomis is herewith reproduced in Lucifer:

If the letter of "L. Z." on the subject of marriage and divorce was intended as a reply to a letter in a former issue of the "Chronicle" signed Harriet M. Closz, the writer thereof will have to make another attempt, and in his next perhaps he will kindly inform your anxious readers where they may read the story of the marriage service which he claims was performed by "the Creator in paradise" and also on what particular occasion "Jesus the Redeemer" established it as a sacrament.

I have read the Garden of Eden story in the Bible many times and have thus far failed to discover that at the time Adam and Eve set up housekeeping either God or the serpent, who are the only beings spoken of as being present, issued a marriage license with either celestial or mundane seal upon it or presented them with a marriage certificate to guard against any possibility of scandal among their future neighbors. According to the Bible God simply created the woman out of one of Adam's ribs and "brought her to him. He dikn't even ask Adam: "Wilt thou have this woman to be thy wedded wife?" He did not so much as tell Adam she was his wife. He let Adam give her a name, just as he let him give names to the animals. So Adam said: "She shall be called woman, because she was taken out of man," and he is also credited with the saying that has been erroneously ascribed to God: "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh."

There is no record of Eve's dissenting from the arrangement, which she might reasonably have done had there been any other men there to compare old Adam's pusillanimous and cowardly spirit with, and she recognized the fact, doubtless, that it was a case of "Hobson's choice." It was Adam or nothing, and she set an example which many of her poor, weak sisters have been following ever since, and took what she could get. But we are left to guess upon the question as to the number of years she lived with him, for while the Bible tells us that after the murder of Abel by his brother Cain, Eve had another son, whom she called Seth, and "the days that Adam lived were 930 years, and he died," there is no record of Eve's death or that she lived with Adam until he died. Thus your correspondent is much too previous in his criticism of Mrs. Closz, who appears to know what she is talking about or writing about when she charges the wrongs of the establishment of the present marriage system to ecclesiasticism, which is the direct cause of world wide unhappiness and its logical, ultimate result, divorce.

To grant divorce to those whom it has bound together in chains that gall and chafe their wearers is the only reparation the state can make for its alliance in such matters with the church or, more properly speaking, ecclesiasticism. The wide-spread rebellion of women against this tyrannical combination is one of the most significant indications of the times and augurs a fuller and brighter future in the emancipation of woman from the slavery of institutional marriage than any other that we know of. The "divorce problem" will not be settled until it is settled right, and woman has now reached a point where her achievements in other directions will give her the courage and ability to settle this question for herself without the aid of eithe priest or justice.

And although "L. Z." affirms that "the question of divorcer as well as religion is not left to the ministers or the people to decide, but was settled by the Creator in paradise. he has not proved his case and the whole text of his communication is a mass of words and sentences that form no argument that would appeal to common sense or reason.

"Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on;" said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First ome, first served," remember.

Need of Organization.

These are days of organized effort, and to effect anything permanent even we "individualists" must unite and associate. I believe that not only must we "agitate and educate," but we must bring children into the world to hand on the liberty and advantages we are gaining for them. Free children must be born of free mothers and the stigma attached to such ideas must be lived down and gradually subdued. But people have to get used to things and changed conditions. Solitary efforts of single couples, even if they have the moral courage of conviction and economic freedom to teach and act in accordance with such opinions, is extremely difficult. Lodges, clubs or churches, or whatever you like to call them, should be formed all over the country, regular meetings held, our literature circulated and occasional lectures or series of lectures should be given. A lecturer from a distance might be engaged and offered hospitality in the home of one of the members during his stay, and those interested in hearing him invited, while he discussed before the audience sexual and social problems and economic questions. After the meetings five-minute speeches might pe encouraged. All this would help enlighten members who ure very ignorant upon these topics and make for true freedom and improvement of life and higher ideals of living. E. A.

Bunker Hill, Ill.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Restrainment vs. Government—A Review.

"Free Society—a Periodical of Anarchist Thought, Work and Literature," published every Sunday in Chicago, is one of Lucifer's valued exchanges. Its issue for Feb. 21 is called Whole No. 402, consequently it is no ephemeral or "mushroom" enterprise. As it claims to be "Formerly the Firebrand," I infer that it numbers its issues from the first number of the paper of that name, which periodical was begun by Henry Addis and J. H. Morris, a dozen or more years ago, in Portland, Oregon, and who, as will be remembered by many of our readers, suffered persecution and prosecution for their championship of freedom of speech and of press.

My object in this notice is not to give a history of the evolution of "Free Society" from small beginnings, but chiefly to refer to the fact that a few weeks ago I asked for and was accorded space in the successor of "The Firebrand" for a short article on the subject of "Restrainment vs. Government," which article reads as follows:

"The question as to what would or should follow the abolition of the present regime commonly called the State, or the capitalistic State, is one that is now engaging the attention of political reformers of all grades and shades of opinion. Some of these who call themselves 'Socialists,' 'Social Democrats' or 'State Socialists,' would, by voting, capture the present machinery of government, including what are called the 'trusts'—the railways, the telegraph lines, the telephones, mines of coal and other useful minerals; the factories, packing-houses, warehouses, banking institutions, farms, orchards, grazing lands, etc., etc., and have these all operated by 'the government' for the benefit of the whole people instead of the comparative few—as now.

"Another class of reformers equally honest and earnest, sometimes termed Anarchists, call the scheme thus briefly outlined 'paternal government,' and will have none of it, but advocate instead simply the removal of ALL government—all man-made laws that limit or control individual action, leaving it to the natural sense of justice and to the influence of human sympathy—that is, care for others, to keep people from robbing and murdering each other.

"To my thinking this latter plan is all right—in theory, and as between the two schemes I much prefer the second, but is there not a more practical way than either, and one that would appeal to the common sense of those who fear any and all radical changes in government affairs?

"We all admit that children and insane people should be cared for and *restrained* from injuring themselves and others until they have learned enough to govern their own acts and to respect the rights of others.

"If we were all born as SANE, and as nearly perfect as to type, as are the beasts and birds in a state of nature, there would be little need of compulsory restraint upon the actions of any one; but unfortunately, as we all know, under the meddling interference of invasive government, government by priests and by political bosses called judges, legislators, etc., most of us have been deprived of our natural right to be well born, our right to be born sane, born with a sound mind in a sound body. Some of us, for instance, are born kleptomaniacs; some are born with homicidal proclivities so strong that we would rather fight and kill our fellow human beings, any day, than to sit down to the enjoyment of a good dinner. Few of us are born sufficiently sane, that at some period of our lives we do not need compulsory restraint to keep us from seriously hurting ourselves or our friends and neighbors.

"For these reasons, and to bridge over the *interregnum* that must necessarily follow the abolishment of outside government—government of man by man, on the one hand, and real self-government on the other—the period that will be needed by *free motherhood*, free and consciously responsible motherhood, in order to supply the world with a race of truly sane, really self-reliant and self-governing human beings, during this *interregnum* we shall need, as I very honestly think, co-operative associations of individuals, strictly voluntary associations, that would rightfully be called "the Restrainment," or perhaps "Defendment," to take the place of our present plutocratic governments, our invasive and tyrannical monarchic, aristocratic, democratic-republican governments.

"In 'Free Society,' Dec. 28, 1902, appeared comments by C. L. James, upon an article of mine previously printed in Lucifer, which article was written in reply to Emma Goldman's strictures upon my advocacy of "Restrainment" as a substitute for the thing now technically called the government. In that article I showed that both from etymology and from rational usage the two words were radically different, and should not be confounded one with the other. The comments of Mr. James were so unfair, his quotations so partial and unjust, that I hereby ask the readers of 'Free Society' to allow me to give them, in my own language, a fair statement of what I have been teaching for many years upon this very important question. Free of charge I will send to all applicants one or two copies of Lucifer containing replies to James and others on the question of what should follow the abolition of the State—big S—as we now have it, or as it has us!"

In the same issue of "Free Society," "Interloper"—who seems to be the editor—has this to say:

"Brother Harman's article, 'Restrainment vs. Government,' shows that he has not read to advantage the discussion between Mr. Simpson and C. L. James: which puts the latter in the position of having to repeat all that has been said by him on the subject recently."

The next issue of "Free Society," under the head of "The Question of Restraint," tells its readers:

"Our readers undoubtedly look for a rejoinder from C. L. James, regarding the question of 'Restrainment vs. Government,' which was broached by our friend M. Harman in 'Free Society' last week. But Comrade James refrains, and the following paragraph, quoted from a private letter, gives one of the reasons why he does not care to discuss the question at present:

"'It will come out sufficiently during my Vindication (Ch. V.) that I believe restraint of abnormal individuals may be *at once* reduced to a minimum—and that this minimum would require no organization for the purpose, inasmuch as all the criminals whom there is any need to restrain are admitted by all—even themselves—to need it. On the other hand my whole treatise is to show (inductively) that such organizations are formed only to benefit the projectors. The *pons asinorum* of Anarchism is that people don't take the trouble to exercise authority for nothing, but always propose encroachment at the end; so that

authority is the only kind of "invasion" we all need to resist any more than all surely shall."

The reputation of C. L. James for historic knowledge and for logical clearness is considered first class by his many friends and admirers—of whom I desire to be reckoned as one—but even the "divine Homer nods" sometimes, as in the above quotation. To me at least it appears simply amazing that any one acquainted with the facts of history and of every-day life should say, "All the criminals whom there is any need to restrain are admitted by all—even themselves—to need it."

How is it with Pierpont Morgan, President Baer and the robber trusts generally. Do THEY admit themselves to be criminals, in need of restraint?

How about the invaders of personal right on all lines, governmental, moralistic, religious—the Roosevelts, the Judge Garys, the Comstocks, the Czars, the Kaisers, the Popes of Rome, and all who in the name of God, of government and of puritan morality would fine, imprison and kill their fellow human beings?

Then what of the born homicidal maniacs, like Jesse Pomeroy, and thousands like unto him? Also monomaniacs of all kinds? Do they admit they are insane and need to be restrained?

While it may be true that I am one of the "asses" of which Brother James so often speaks—one of those Anarchists who need the *pons asinorum* (bridge of asses) to help them to safely cross the river that divides government from the "land of freedom"—I confess myself so very stupid as not to be able to see the matter in that light. If I were contending for any kind of government except self-government by and of the individual woman and man, then the charge would be more reasonable. For more than twenty years I have taken ground against all governments of force and authority, contending for liberty with responsibility in all matters of religion, of politics and of sex ethics.

The next paragraph after the one just quoted, signed "Interloper," seems to be inserted to clinch the logic of Brother James. He says:

"Freethinkers who are so anxious to retain government for the prevention of crime do not seem to coincide with Ingersoll when he says: 'It is safe to say that governments have committed far more crimes than they have prevented.' Was Ingersoll wrong, friends?"

Does "Interloper" know the meaning of NON-SEQUITUR?—"It does not follow." Ingersoll was a consistent and life-long governmentalist on political lines. It was easy and logical in him to denounce RELIGIOUS government. He did not claim to be an Anarchist.

These two issues of "Free Society" from which I have quoted remind me forcibly of Goldsmith's pedant, who protested against being required to furnish "arguments and intellects" also for his opponents. It may be that I need to be told what the English language means; also what Anarchism or liberty means. But then again it may turn out that my opponents are quite as SOPHOMORIC in their methods of argument as I myself am. I claim not to know it all; but desire to be reckoned simply as a LEARNER, an investigatur, an inquirer after truth. M. H.

T. U. A. Again.

In the article by our correspondent, T. A. U.. printed a few weeks ago, I made a few changes of the text, in the interest of clearness as I thought, but which changes were not approved by the writer. Believing with Wendell Phillips that to get the whole of truth we must hear all sides of all questions, Brother T. U. A. is herewith given the use of Lucifer's platform to say his say in his own way. M. H.

THE FATHERHOOD QUESTION.

In response to your candid and generous admission that by the alterations you have made in a recent paper, printed over the initials T. U. A., you may have done it injustice; I will gladly take advantage of your offer of space to make corrections and will begin by saying that I do not regret the incident, as it has given a clear indication of what points require more particular elucidation.

My object has been to demonstrate that by a rational interpretation of the phenomena of sexual reproduction, every prospective mother has the right, in the interest of her child, to demand the creative service of the most suitable man in the community, on certain conditions, the most important of which is, that by compliance the man shall make himself liable to no legal or social penalties. Nature, itself, imposes none.

The intention of my first paragraph was to define what conditions are essential to the personal fitness, that at any particular moment makes the personal claim of "any woman" valid. You have left out the "any" which limits the "discrimination" to the particular claim made.

This matter of physical fitness is the critical point on which the whole theory and practice of paternal selection rests. It is a point that every stripe of politician and moralist have done their utmost to confound by attaching to the duties of maternity the licentiousness of a prostitute. In fact, as far as it has been possible during the whole of the historic period, their sanction has been refused to any maternity unless the other function has been conceded as well. In this conspiracy the modern scientist has combined, by searching all nature with a microscope, to discover some sanction for placing this combination under the protection of the dictum, "What God has joined together let no man put asunder." No saying has done better service for the devil than "To the pure all things are pure." The truth is: To the ignorant, chastity and lewdness are alike; while to the "pure," i.e., the knowing, nothing is pure that does not respond to the one ideal.

There is an infallible test that will decide the status of any sexual action. What effect has it upon the interests of posterity and upon the social development of mankind? In this function no condition is neutral; all are either good or evil.

Under primordial conditions this "fitness" must have been a result equally of the natural development of the human species as of all others, with which it is a result of the disinclination of the female to submit to the embrace of the male, except at a time when conception is certain; and from the inability of the male to either suggest or compel an undesired service. Under absolutely natural conditions, the sexual jealousy of the males would prevent their toleration, far more their mutual assistance, of any attempted violation of a solitary female; while the natural gregariousness of the females would render them absolutely unassailable, even by seduction. The probabilities are far greater that the first conception of the virgin would result from a forcible holding to contact by a group of older matrons.

I did not wish to limit the application of my second paragraph to "the camp of the Israelites," but to extend it to "the whole world, the wilderness of sin." Perhaps my meaning would have been clearer if I had written "naked to their shame" in exposing the defective physical development resulting from the practice of "monogamic sodomy." The ordinary sense in which the word "monogamy" is used is to indicate one wife "only," but the root idea of the word is, to get a woman "alone," a necessary preliminary to monogamic uses. The word is vocal to the whole field of sexual prostitution. The historic testimony to the practice of the vice of pederasty should, in an unprejudiced mind, produce conviction that in the past the males had not, as at present, free access to the females.

It is this commerce "dishonoring their own bodies between themselves," to which St. Paul alludes as a vice more disastrous in its results than the other—in the obvious filth of which men receive "in themselves" that "recompense of their error that is meet," while by the other the evil results are inflicted upon the whole race. The "error" is one of ignorance, into which no races but the brutal or innately unobservant of Nature could have fallen. Beasts of prey, whose sole interest in herbivorous animals is to destroy them, might fail in the observance and imitation of vital actions that are necessary to the natural en

joyment and perfect developemnt of the organs of generation, in which conditions these species obviously excel. Failing this, nothing remains to the inhuman savage but sexual rivalry carried to the excess of murder. This is a development that must soon automatically correct itself by destroying the older and more vicious males and leaving their function to the immature, under the dominating control of a sex which, individually weak, is when united unassailable. Any race of savages must have made immense progress toward humanization before the males would even think of a loving contact with a fellow, that but for the dominance of monogamic ideals, might be the purest form of affection of which organic consciousness is capable.

If we make a study of the respective development of beasts of prey and herbivorous animals, we may observe that while the young of the former expend most energy in games that insure them the strength and agility to seize their prey; and refresh themselves by long intervals of profound slumber, the others give theirs to exercises by which they may escape, and a great part of their period of rest is devoted to the muscular development of the organs of generation; nor do they appear to require the profound unconsciousness of sleep that is so necessary to the carnivora. T. U. A.

Easy Divorce.

Judging from reading the comparatively few copies of the Chicago "Chronicle" seen at this office since the publication in that paper of Hulda Potter Loomis' article on Marriage and Divorce—reproduced this week in Lucifer—that article must have been a veritable bomb-shell in the camp of conventional moralists in regard to sex and marriage. Of the half-dozen or more replies to Hulda's exceptionally fine answer to L. Z.'s article in a previous issue of the "Chronicle," I select the following as a fair sample of the kind of argument used by her opponents:

"I hope and believe that the views expressed by Hulda L. Potter Loomis in defending divorce and attacking the Bible will find no indorsement among the serious-minded majority of the American people. The Bible, even if it be regarded only from a literary and philosophic point of view, is far greater than any human speck upon this horizon of eternity, and no scoffer can ever shatter the divine intuitions so beautifully expressed in that holy work. As for divorce, instead of extending its powers let the wretched couples who in this mercenary, godless age lightly approach the sacred rite of marriage without due consideration of its sanctity and responsibility be justly punished when they tire of each other, as they so often do, richly deserving the hell which their levity and thoughtlessness has brought upon them. To relax our divorce laws is to invite a return to savage polygamy; it is to bring a curse upon the helpless offspring of those divorced and to destroy that bedrock of a nation's morality—the home. HERBERT O. HOLDERNESS.

The morality and logic of Herbert O. Holderness is in line with the teachings of the Christian and Jewish Bible. He wants hell, everlasting hell, for those who find that through no fault of their own they can no longer love a conjugal mate, and who wish to reorganize their home, their family relations, and who refuse to add imbeciles and criminals to the population.

"A return to savage polygamy" means return to the morality of David, "the man of God's own heart," the morality of Abraham "the father of the faithful," and of Solomon "the wisest of men." Bible morality gives man the right to divorce his wife without asking leave of any one, but the wife must not divorce her husband for any cause whatsoever, and if she deserts her husband for any cause and chooses another man she must be stoned to death.

Yes, the "home"—founded on Bible morality—is the "bedrock of the nation's morality," which means plutocratic rule by The few and despotism, slavery and exploitation for the many No wonder Roosevelt the patrician plutocrat wants the poor to marry and raise large families of children for the use of the rich. Without a perennial supply of half-starved, poorly-endowed and criminally-inclined subjects the ruling classes would soon find their occupation gone.

Rationalists and libertarians are willing that both monogamists and polygamists should choose their mates and regulate their own lives in their own way, so long as they do not seek to compel others to adopt THEIR standards of what is pure, healthful and happifying in the realm of sex and reproduction.

M. H.

VARIOUS VOICES.

R. B. Kerr, Phoenix, B. C.:—I am glad to see that the American Socialist movement is getting permeated with the right sort of people. Burgess of Tacoma ran for Congress in the recent election. Strout is business manager of the "New Time," Spokane. Mrs. Commander is a regular writer for the "Coming Nation." I am always coming across good Lucifer names in the Socialist press.

Ralph C. Clyde, Box 308, Portland, Ore.:—Enclosed you will find a list of seven subscribers with money order to pay for same. Your bright little paper interested them very much and after I gave them sample copies they begged me to send for Lucifer. If all the other subscribers would send sample copies to their friends it would be but a short time until your subscription list would be tripled over and over again. We out here in Oregon consider you are doing noble work and we all want you to feel that your efforts to raise humanity are appreciated. Your every effort to overcome the various obstacles in the way of publishing a sincere publication as Lucifer has proved itself to be, earns our sincere admiration and respect. You may expect another list of subscribers shortly. Please send sample copies to the names enclosed.

Laura H. Earle, New York:—I am much interested in observing the difference of atmosphere here and in Philadelphia: among our own people, I mean. Much to my amazement, I find the women in New York less active—in speaking—than with us. Perle Falkenstein's home is becoming quite a headquarters for the "Philadelphia colony," as we call it; thanks to her truly Anarchistic hospitality. It is a home for us all. We have had two intensely interesting talks from E. C. Walker (at meetings of Manhattan Liberal Club) on Comstockism, with valuable discussion afterward. What a power of direct expression Walker has! How his absolute honesty impresses itself on its hearers!

A Philadelphian, accustomed to the rough parry and thrust controversies of the Ladies' Liberal League and the Fellowship for Ethical Research—both in their graves now—is struck by the grave dignity of discussion in the Manhattan Club. We wonder if the mild-mannered President of this Club could metaphorically wipe the floor up with a speaker whose spirit or logic displeased him—as our dear friend Traubel used to do when he was chairman of the Fellowship. Those were unruly, but breezy nights, dear to the memory.

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